

Christian Secretary

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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THE CHRISTIAN SECRETARY
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CORNER MAIN AND ASYLUM STREETS, 3D STORY.

TERMS.

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Advertisements will be inserted on the usual terms of advertising in this city.
All communications on subjects connected with the paper should be addressed to BURR & SMITH, post paid.

For the Christian Secretary.

Home Mission Society.

For a more particular view of the operations of the Board during the past year, we give in this and succeeding numbers of this paper extracts from the

Annual Report of the Board.

AUXILIARY RELATIONS.

Our auxiliary relations continue harmonious. In some instances the bonds of union have been particularly strengthened, and, we hope, the foundation is laid for the increased usefulness of the Society and those bodies to which it is thus related.

The number of State auxiliaries is 19. A list of them accompanies this Report.

DIRECTORS AND MEMBERS FOR LIFE.

We mention, with much satisfaction, the addition of 19 names to the list of directors, and 124 to that of members for life; making the total number of the former 194, and of the latter 834.

LEGACIES.

Legacies, to a generous amount, have been received from the estates of the late John Ward of New York, Miss Betsey Hutchinson of Vermont, Thomas Cooper of Georgia, Josiah Flint of New Hampshire, and Rev. Amos Dodge of Illinois.

AGENCIES.

Six collecting agents have been employed during the past year: two of them constantly, and the others part of the time. The first two were Rev. Messrs. C. M. Fuller and Charles Morton. The others were Rev. Messrs. John Peck, Charles E. Brown, T. P. Ropes, and Eleazar Savage. From the labors of these brethren the Society has derived much benefit, not only by the amount of funds collected, but also by missionary work performed by the diffusion of missionary information, and the cultivation of the missionary spirit among the churches.

It should also be stated that, by an arrangement with the New York Convention, we have relinquished, for a portion of the time, our exclusive claim to the services of Rev. John Peck, and, in return, the interests of the Society receive constant attention from its agents without expense. This arrangement, therefore, adds the gratuitous services of one agent (Rev. L. Leonard) all the time, and of another (Rev. J. Peck) for half the year. The attention of our agents in that State is, in like manner, bestowed upon the interests of the Convention.

FINANCIAL AFFAIRS.

The receipts into the treasury for the year ending April 1st, 1844 were \$13,401 76. Including those of auxiliaries, \$1,811 52. Deducting the liabilities from the amount in the treasury at the close of the year there was a balance against the Society of \$3,869 61.

The receipts for the year ending April 1st, 1845, were \$15,675 68, being \$5,273 92 more than the previous year. Including those of auxiliaries the amount is \$19,300 89.

At the same date the resources of the Society immediately available were \$4,236 49, and the liabilities \$11,745 21 making the balance against the Society, \$7,508 72.

By energetic and prudent efforts our collecting agents have increased our funds beyond the amount of any previous year, and enabled us to extend missionary operations considerably; embracing some important stations, which promise increased strength to the cause, and liberal returns to the treasury, at no distant period. It is proper, however, to add, that a much larger amount than has been placed at our disposal, might have been advantageously employed in promoting the important objects of the Society. While we have unhesitatingly appropriated aid to the needy as our means allowed, we have not felt authorized or disposed to anticipate supplies to any amount which might, by any contingency, prove embarrassing. Our experience has satisfied us that this policy is not only the safest, but, in the end, the most efficient.

MISSIONARY OPERATIONS.

Encouraged by increased receipts into the treasury, we have favorably responded to the greater part of the applications regularly presented for missionary appointments. The unprecedented increase of population in some of the States has caused continual applications for aid in men and money; neither of which, however, especially the first, have we been able to furnish to the requisite extent.

Previous to the last anniversary a missionary was appointed to proceed to Oregon, but for satisfactory reasons his departure was deferred. Another has been more recently appointed to accompany him to that new and distant field, and, with a numerous company of emigrants, among whom are many Baptist families, they are now prosecuting their long and dangerous journey across the Rocky Mountains. We are happy in believing that the physical, intellectual and moral qualifications of both of those brethren, together with great experience as pioneer missionaries, eminently fit them for the difficult service in which they have volunteered.

A more effectual door has been opened for our efforts in Western Canada. At the special invitation of the Home Mission Society of that Province we have arranged a plan of operations which promises success. An exploring agent has been

employed there during the past winter, through whom much valuable information has been collected, and by whom the churches have received much benefit. Several competent ministers should enter that field immediately. It is one which promises to such, a good degree of usefulness and support.

In some of the churches supplied by our missionaries the Lord has graciously revived his work, and granted them a large increase of members; but, generally, it has been otherwise: the whirlwind of political excitement which recently swept across our country, reached those plants of the Lord, and, though it did not uproot, or seriously diminish them, it marred the beauty of their foliage, and destroyed much of their precious fruit. Our brethren's thoughts and talents were diverted from spiritual to earthly interests, and earthly consequences have followed. One result, already developed, is, a much less number of baptisms reported than for several previous years.

For a condensed view of the labor and results reported by each missionary, we respectfully refer the Society to the 'Missionary Table' accompanying this Report.

HONGKONG, JANUARY, 1845.

TO THE EDITOR OF THE CHRISTIAN SECRETARY.

The year eighteen hundred and forty-four has been an eventful year to our Mission in China. We believe that Jehovah has had special regard unto us individually, and as a mission; and we have been enabled to confide in Him while passing through dark and mysterious, as well as bright and encouraging scenes.

In our last annual letter we mentioned that we were encouraged to believe that the Spirit of the Lord was at work with a number of hearts among this great heathen people, who had been for some time under the regular preaching of the Gospel in their own language. Our hopes have been more than realized, and eighteen Chinese have been baptized during the year, upon a profession of faith in Christ. All these were received into the Church after repeated and careful examinations, both private and public. Some of them are men of high attainments in their own literature, and have already proved of great usefulness to the Mission. Of these eighteen only one, and he the least promising, has been excluded from the church, while all the others give evidence of holding on to their profession. We now have between twenty and thirty cases of interesting inquiry, affording more or less encouragement.

One of the native converts has finished his short career of discipleship. He had been a Priest of the Buddha sect for nine years. He was overwhelmed with unhappiness by the loss of his wife when a youth, and entered the Priesthood in hopes of finding consolation by constant devotions at Buddha's altars. He was punctual in all his duties, yet all failed to afford him comfort, and he still sighed for peace. Being at Hongkong on a Sabbath, his attention was attracted by the Chinese name upon the Chapel, and he immediately entered. He listened with anxious attention, and when he heard Christianity announced as a system of glad tidings, offering to all who heartily embraced it, solid joy in the life that now is, and eternal bliss in the world to come, he felt that that was just what he had been in vain searching for ten long and sorrowing years. He came to Mr. Shuck after the service had ended, and said that if he would teach him such "joyful doctrines," he would be willing to become his shoe-cleaner and yard-sweeper. After more than a whole year's close Christian instruction, he was baptized, and proved a worthy, happy, and useful disciple. His Christian course was a short but an useful one, and he was the means of bringing into the Church his father, his only brother, and an intimate friend. He died peacefully in October last, saying "he had no fears, for he relied upon the Lord Jesus."

We have thirteen Native Preachers daily at work at Hongkong and the neighboring towns and villages on this and other islands, and also on the mainland, preaching the Gospel, and scattering far and near tens of thousands of Christian books and tracts. The truths of the gospel are evidently spreading and taking hold of the minds of multitudes all around us. One of our most active native Preachers came to the Pastor a few days ago and said, "Teacher, during this year upon which we have entered, great numbers of the Chinese are going to turn to the Lord." Our Chinese Sabbath Congregations at the Chapels are remarkably attentive, and sometimes crowded to excess. We are now about to appeal once more to the foreign community for pecuniary aid, to enable us to enlarge and improve the Queen's Road Chapel, so as more comfortably to accommodate the increasing congregations, and also to keep pace with the improvements of the town. The new Bazaar Chapel is just completed, and is every way a larger, better, and more convenient building than the old one. It is located just in the midst of the new bazaar, is forty-three feet square, built of brick two stories high, and was erected through the liberality of the foreign community. The auditory and vestry are on the upper floor; while the dispensary, book depository, and seven rooms for native preachers are on the lower floor. It is designed to hold Divine Service there, entirely in Chinese, three times on the Sabbath, and every evening during the week. Two substantial School-houses have been erected during the year—one for boys, fifty-five feet by twenty-five, two stories high; the other for girls, thirty-five feet by twenty-five, one story—chiefly through contributions from kind and disinterested friends in China. In the Boarding School are twenty Chinese boys, and six Chinese girls, who are under the daily superintendence and instruction of Mrs. Devan. On the 23d of October, we had the pleasure of welcoming to the bosom of our mission, the Rev. T. T. Devan, M. D., and Lady from New York city. They came from the Baptist Board as the first fruits of our appeal to the six cities. The arrival of these missionaries was most timely and providential.

In the demise of Mrs. Shuck, her husband and

five little children have been called to grieve over a loss to them extremely distressing; we individually mourn the final absence of a cheerful, pious, and intelligent friend and efficient fellow laborer; while the Mission has been deprived of its brightest ornament, and most active member. Our numbers already few and feeble, are being still further reduced by our Father's mysterious hand. While our hearts bleed over the tomb of one so well qualified by her knowledge of this difficult language, so devoted and so useful, we would bow with profound submission to the will of Him who in all dispensations is as wise and as good as he is mysterious. She had enjoyed excellent health for several months previous to the 27th November, when, having given birth to a healthy son, she sank from exhaustion one hour and a half afterwards. For months previous, her mind had been in a specially interesting religious state, and such was the case to the last, and she died peacefully, without scarcely an apparent pain, literally falling asleep in Jesus, in the 27th year of her age, and the tenth of her successful missionary career. Her missionary cares and labors are now cheerfully borne by her endeared friend Mrs. Devan. See Obituary Notices in the Chinese Repository for January, 1845.

One of the last of Mrs. Shuck's many benevolent efforts was the erection of the Girl's School-house, sufficient for the dormitories of twelve girls, which was under her entire direction; and when she was in the very midst of her labors, called to her bright reward above, she had secured, by her own exertions, funds sufficient to defray half of the expenses of the building. It stands, with its terraced roof and pretty balustrades, as one of the many monuments of her unquenchable missionary zeal. Mr. Shuck is now making arrangements to send his two eldest children, who are boys, to the United States, in the ship *Loe Choo*, Captain Crocker.

English Preaching has been regularly kept up at the Queen's Road Chapel every Lord's Day evening throughout the year. Good congregations have been in attendance, and there are several cases of encouraging inquiry.

Several Christian tracts and books in the Chinese language have been printed by our mission during the year. In November we sent a supply of Chinese tracts to the Christian Tract and Book Society of Calcutta, for distribution among the Chinese population of that city, said to amount to upwards of five thousand.

Mr. Dean has had charge of the *Teo Chew* department of the Mission, and has labored with much encouragement during the year. Large congregations speaking this dialect have attended the Queen's Road Chapel, at 1 P. M., on Lord's days. This department of the Mission has been seriously interfered with by the failure of Mr. Dean's health, which has rendered it necessary for him to leave for the United States. He sailed with his little daughter for New York, in the Swedish ship *Zenobia*, Captain Beckman, on the 17th December. Two of the eighteen baptized, and three of the thirteen native preachers are connected with the *Teo Chew* department. The Rev. Mr. Goddard, now Pastor of a Chinese church of about twenty members, at Bangkok, Siam, is familiar with the *Teo Chew* dialect, and we are expecting him to join our Mission at Hongkong during the present year. Dr. and Mrs. Devan have started an interesting little Sabbath School for European children. In the midst of their varied occupations, Dr. and Mrs. D. make the study of the language their primary object. All our native converts observe the monthly concert, and are regular monthly contributors to missionary objects.

Dr. and Mrs. Macgowan arrived from Calcutta in August last, having been united in marriage there in April previous. They have been unavoidably detained in Hongkong until the present, but are now on the eve of returning to Ningpo, where Dr. M. will re-open the Hospital he established there in 1843. The institution will hereafter be under the patronage of the Medical Missionary Society. While in Calcutta Dr. Macgowan received upwards of two thousand rupees from the liberal English community in the Presidency of Bengal, for procuring anatomical models, engravings, &c., from Paris, to aid in instructing Chinese practitioners and students in the first principles of the healing art in connexion with the Hospital. The subscription was further increased at Singapore. Dr. M. has been mainly employed in the study of the language. He will be accompanied to Ningpo by a native Christian Colporteur, supported by the *Teo Chew* church at Hongkong, as a Home Missionary. Mr. Roberts is at present at Canton, and meets with no hindrance in his work of teaching and preaching, and extensive tract distribution, publicly and from house to house, among that people, generally regarded as the most prejudiced against foreigners.

For some time previous to the arrival of Dr. Devan and Lady, Kowloon and its vicinity which are said to contain some ten thousand inhabitants, had been one of the mainland out-stations of this mission. The insufficiency of foreign missionaries had, however, compelled the mission to entrust the work of preaching the Gospel at that place chiefly to the labors of the native assistants. But as some attention to the subject of true religion had been manifested on the part of a number of the inhabitants, and as it had been determined that Dr. Devan and Lady should devote themselves to the Canton dialect of the language, it was thought on the arrival of those missionaries that the time had arrived for a more systematic and zealous cultivation of that field, more especially as by opening a dispensary for gratuitous medical aid to the sick, it was thought a more general attention would be given to the laborers and their doctrines. Hence, early in November, Messrs. Shuck and Devan proceeded to the mainland, and waited on the Mandarins of Kowloon, to procure their assent to the undertaking. These rulers immediately granted the missionaries the undisturbed use of either of the two

temples of idolatry in the town, for a dispensary, rent free, and at the same time granted full privilege to preach the Gospel and distribute tracts to their hearts' desire, provided they would undertake to pass the night within the precincts of the district they governed. To this the missionaries agreed. From that day to the present these brethren have made a weekly visit to this place, accompanied by four or five native assistants. Before leaving their own houses, the brethren, together with the assistants, invariably engage in united prayer to the Master of the vineyard, that he will smile on the efforts of the day. On arriving at the temple selected for dispensary operations, and which is about eight or ten miles from Hongkong, a few prefatory remarks are made to the crowd of people who congregate about the missionaries, and prayer is offered to the true God for a blessing upon the work. They then prescribe for the sick, giving to each patient a card containing two or more appropriate passages of Scripture. To these his attention is particularly directed, while at the same time a Christian tract is given, and he is exhorted by a native assistant to turn from worshipping idols to the true Jehovah. The crowd whose curiosity has brought around the dispensary table, hear the remarks made, and at the same time a tract is given to each one. If sufficient time yet remains after closing the dispensary, the assistants disperse throughout the town, distributing tracts and scriptures, accompanied by exhortations to all they meet. This employment absorbs one whole day of every week. At this moment arrangements are being made to open two dispensaries, to be similarly conducted at different places on the island of Hongkong. Even now, before any preparations are made, patients are applying every day at the house for medical aid, and none become the recipients of such aid without Christian exhortations, either printed or spoken, accompanying it. The diseases for which help is chiefly sought are those of the eye, ulcers, rheumatism, and injuries; and the readiness with which the foreign medicines are taken, and the patience with which the people submit to surgical operations, are strong indications of the confidence felt by them towards the missionaries. Some of the Chinese are already giving evidence that they see an inseparable connection between the Christian exhortation and the physical remedy. Inasmuch, indeed, that those hostile to the religion of Christ are unwilling to apply for medical aid, lest they should by some means imbibe correct views of eternity. It has been, and ever will be, the single aim of the brethren to render all their medical efforts completely subservient to the one great object for which they came to this idolatrous land, which was to preach Jesus to the perishing heathen.

Touching the colony of Hongkong, and political movements in China, the public papers will have informed you, and we need not therefore tax your time with many details. Hongkong continues to advance rapidly in buildings and population, both native and foreign. The native population, so often mentioned as of the lowest possible grade, really possess a fair share of respectability. There has been much less sickness in the colony during the past year than during 1843; and many improvements, such as drains, roads, &c., are in progress, and which are calculated greatly to benefit the health of the place. A treaty of amity and commerce was signed by the Ministers of the United States and China, at Macao, in July last, and one also by the Plenipotentiaries from the Courts of France and Peking, in September.

Our friends at a distance who do not often have access to the Chinese papers may be interested with the following list:—

HONGKONG.—His Ex. John Francis Davis, Governor; Hon. Major Gen. D'Aguiar, C. B., Lieut. Governor, Commanding all the Forces in China; Rev. Mr. Staunton, Colonial Chaplain; Rev. Mr. Ball, M. D., and family, and Rev. Dr. Bridgman, of the Amer. Board Com.; Rev. Mr. Brown and family; Morrison Esq. So.; Rev. Dr. Devan and family, and Rev. Mr. Shuck and family, of the Amer. Baptist Board; Rev. Dr. Legge and family, and Dr. Hobson and family, and Rev. Mr. Gillespie, of Lon. Mis. So.; Rev. Dr. Happer, of the Amer. Presbytery, Board.

CANTON.—F. C. Macgregor, Esq., British Consul; R. B. Jackson, Esq., Brit. Vice Consul; Paul S. Forbes, Esq., United States Consul; Rev. Dr. Parker and family, of Amer. Board Com.; Rev. Mr. Roberts, of the Amer. Baptist Board.

AMOY.—R. Alcock, Esq., Brit. Consul; G. Sullivan, Esq., Brit. Vice Consul; Dr. Cummings, Amer. Missionary; Dr. Hepburn and family, and Rev. Mr. Lloyd, of the Amer. Pres. Mission; Rev. Mr. Doty and family, and Rev. Mr. Polham and family, of the Amer. Board Com.; Rev. Mr. Stronach and family, and Rev. Mr. Young and family, of the Lon. Mis. So.

NINGPO.—R. Thom, Esq., Brit. Consul; T. H. Layton, Esq., Brit. Vice Consul; Henry Wolcott, Esq., United States Consul; Dr. Macgowan and family, of the Amer. Baptist Board; Rev. Mr. Culbertson and family, and Rev. Mr. Way and family, and Rev. Mr. Loomis and family, and Rev. Mr. Lowrie and Dr. MacCartee, all of the Amer. Pres. Board; Miss Aldersey, English Missionary.

SHANGHAI.—G. Balfour, Esq., Brit. Consul; D. B. Robertson, Esq., Brit. Vice Consul; Rev. D. Medhurst and family, and Dr. Lockhart and family, of the Lon. Mis. So.

FOO-CHOW-FOO.—G. T. Lay, Esq., Brit. Consul; No Missionary!!!
In addition to the above, the Rev. Messrs. Smith and McKittrick, of the Church Miss. So., and Mr. Cole, Printer, and family, from the Amer. Pres. Board, have arrived in China, but are not yet located. T. W. Waldron, Esq., United States Consul for Hongkong, and a friend to our Mission, died suddenly of cholera, at Macao, in Sept. last.

In behalf of the American Baptist Mission in China,

For the Christian Secretary.

Moral Sublimity.

To a man of a cultivated mind, the contemplation of the moral sublime is, doubtless, a source of much more refined and exquisite pleasure than that of any other species of sublimity in the whole field of mental observation. We can not possibly consider the intellectual character of Napoleon Bonaparte without being conscious of an elevation and expansion of mind, far exceeding that experienced in beholding the sublimest exhibition of natural scenery. The reason of this vast difference in these two classes of sublime emotions, may, perhaps, be discovered from the consideration of the fact that mind is a mode of existence far superior to matter. In all its attributes, mind maintains its superiority in the estimation of intelligent beings. Hence, we are accustomed, nay, necessitated by our very mental constitution, to view mental excellence of every kind, with far greater satisfaction, than that with which we look upon any form of beauty or grandeur presented in the material world. There is, however, an indirect affinity between emotions of natural and moral sublimity, resulting from the reflection which arises in the refined mind, on viewing any sublime object in nature, that the peculiar conformation of that object had its origin in the empire of mind, that it owes its very existence in connection with those circumstances which tend to heighten its sublimity, to the operations of the Infinite Intelligence. Emotions of the sentimental or moral sublime are indeed excited by the display of extraordinary mental vigor and strength. And this is the fact, whether this quality is manifested by the bravery and contempt of danger seen in the daring villain, made so by one murder or in him whom 'millions of murders' have made a hero, or in the devotion to high and virtuous principle, exhibited by the man of integrity, who, determined to endure the infliction of injury and pain to the utmost, rather than yield to the commission of an unjust or impious action, or in the conduct of the philanthropist who deems no obstacle too difficult to surmount, and no sacrifice too great for him to make, in order that he may become the bearer of blessings to his fellow-men. Our feelings in all these cases are on their first presentation to the mind equally beyond our control. Such exhibitions command, though perhaps not in equal degrees, an instinctive admiration.

Such is the first effect. But let us contemplate these different exhibitions of character, with their attendant circumstances and results, and we shall unquestionably arrive at the conclusion that by far the greater amount, as well as the higher state of pleasure, is experienced in view of affections, characters and notions, which are decidedly virtuous. If, for instance, we study the history of some laureled warrior, with that delicate sensibility peculiar to a cultivated heart, in connection with a refined mind, we shall find that the unworthy motives which we are compelled to attribute to the aspirant to worldly power and applause, together with the various forms of misery constantly urging themselves upon our notice, according to mankind as the legitimate result of this wonderful exercise of intellectual vigor, displaced by degrees the pleasure which this quality of itself excites, and overwhelm the mind with emotions of an opposite character. Thus in our own experience, we are made to feel the truth of a remark of one of these same heroes: 'that there is but a single step between the sublime and the ridiculous.' It is with far different feelings that we dwell upon the history of those men who have devoted their lives to strictly virtuous pursuits, who have taken more extended views of the object and end of human existence,—who have inquired for the will of their Creator in relation to their manner of life, and learned that they were not at liberty to devote themselves to the pursuit of mere selfish gratification. There are not wanting instances of men who, having adopted this high standard of action, seem to have transferred a portion of their self-love to the ignorant, the unfortunate and the miserable of their race. Witness the man who could forego all the pleasure, honor and emolument, which the first literary distinction would have secured to him in England; and for what? that he might go and labor as a lonely missionary in a sultry Indian climate, and after a few years of incessant and painful toil, fall on the sands of Persia, a sacrifice to this most sublime and dignified of earthly enterprises; and say which has left to the world the best claim to sublimity of character and action, Xerxes who led Persia's warriors to battle, or Henry Martyn, who sought to lead Persia's benighted sons to heaven? Howbeit.

"BEING DEAD YET SPEAKETH."—We cut the following from the *Courant* of Tuesday. Who the individual is, we know not—but her works praise her, and speak volumes in her behalf. Though she may have lived in obscurity, and been neglected and forgotten in life, yet in death she is made known and remembered by the pure and the good:

Died in Hartford, on the 5th inst, Catharine Freebody, a colored woman, aged 61. She united with the First Congregational Church in 1832, and maintained a consistent Christian character till her death. By her will she made two years before her decease, she gives to the American Board of Foreign Missions \$200 American Tract Society, 100 Connecticut Missionary Society, 100 Society in Hartford for the education of colored children, 100

To the African Society in Hartford for the support of the ministry, the residue of her property, amounting to about 1000

ONE SPIRIT.—One living intelligent spirit is of higher reckoning and mightier import than a dead universe.

A golden couch brings no relief to the victim of disease, and a splendid fortune adds nothing to the comfort of a fool.

244 Main, corner Church street, Hartford.

MORE NEW GOODS.

FRESH ARRIVAL OF 250 PACKAGES OF DRY GOODS.

A. G. CATLIN & CO.

WOULD respectfully inform the trading community of Hartford and the County generally, that in addition to their former new and most desirable stock of Dry Goods in the State, they will receive during the coming week,

Two Hundred and Fifty Packages

new and desirable Dry Goods, which were bought with great care at auction, and at the lowest prices, saving at least 20 per cent. in the purchase of our goods from those who buy in smaller lots of 21 or 34 hands.

WE flatter ourselves that our stock of Fashionable Dry Goods is the cheapest stock in the State, by 20 or 25 per cent. LADIES, we assure you there is no *humbug*; so just give us a call and satisfy yourselves. If you wish a silk dress, we will sell you a silk for 75 cts. as good as you can get elsewhere for \$1.00 per yard.

ALSO—Bombazines, which are manufactured by the most celebrated manufacturers in Paris, and are four inches wider than common goods, we will sell for the very low price of \$1.00 per yard, and warranted as good as can be bought in the State for 1.75 or 2.00 per yard; thus you see, by calling on us, you can make a great saving.

GENTLEMEN, if you wish a suit of clothes, we can save you 50 per cent. in buying them, for we pledge ourselves to sell a better Broadcloth for 2.00 per yard than can be bought at any other establishment in the State. Cassimeres and Vestings, also, to be sold equally cheap.

244 Main, corner of Church street.

A. G. CATLIN & Co.

JUST received at No. 236 Main St., opposite the North Baptist Church, 1,000 yds. of Prints, which will be sold for a 60 per cent. that are well worth one shilling per yd.

Now Selling at the Cheap Store, No. 236 Main St. Cor. Church St., bleached and unbleached for 6-14 Cents.

At a Court of Probate holden at Hartford, within and for the District of Hartford, on the 31 day of May, A. D. 1845.

ON motion of Joshua K. Chapman, Administrator with will annexed, on the estate of Keppy Knowles, late of Hartford, within said district, deceased: This Court doth decree that six months be allowed and limited for the creditors of said estate to exhibit their claims against the same to the said Administrator; and directs that public notice be given of this order by advertising in a newspaper published in Hartford, and by posting a copy thereof on the public sign-post in said town of Hartford, nearest the place where the deceased last dwelt.

Certified from Record,
Edwin O. Goodwin, Clerk.

CHEAP BOOK STORE,
First door north Centre Church.

PURCHASERS of Books and Stationery will find it an object to procure at this store, where they can get a 30 per cent. cheaper than any other Bookstore in the City.

Our variety consists in part of Theological, Miscellaneous, School and Sabbath School Books; Magazines; Paper, Ink, Quills; a great variety of Inkstands; Visiting Cards, Blank Books, Writing Papers; Writing, Tissue, Marble, Bonnet and Card Paper; Steel Pens, Sand Boxes, Letter Boxes, Letter Stamps, Motto Books, Initial Wafers, Letter Folders, Parallel, Round and Flat Rulers, Seal Wax; Silver, German Silver and Drawing Pencils; Top Books, School Rewards, Pen Holders, India Rubber, Indelible Ink, Cards for telling a person's age, Court Plaster, Pencil Points, &c., &c.

May 9. 91 JOHN C. WELLS, Agent.

THE BAPTIST LIBRARY,
Westhill, Green Co. N. Y. 1845. LEVI L. HILL.

Object.

It is our object,

1. To restore old Works of great Value, to a place among our living literature; at the same time that we avail ourselves of the labors of American and European authors who are yet in the field.

2. To collect and embody that portion of our literature which exists in a detached form.

3. To bring together a complete Baptist Library, in the best and cheapest manner.

Plan.

"Multum in parvo,"—much in a little—and, we may add, much for a little, is our motto. This object is secured by adopting the form of *royal octavo*, instead of the duodecimo form. We thereby effect a saving of about ninety per cent. That is, for every dollar's worth of books inserted in the Library, we charge only one tenth!

(See the table, below.)

Be it remembered, that this estimate does not include the fact that the great majority of standard Baptist works are out of print, and are, consequently, scarcely to be purchased at any price. For example, that entertaining treatise, *Westlake's General View of Baptism*, and that masterly production, *Pedobaptism Examined*, (except a small abridgement of the latter,) were never published in this country until they appeared in the Baptist Library.

Relative Cost.

Having now before us the cheapest copies in market of the works of which the Baptist Library is a reprint, we shall proceed to detail their cost in both forms.

Please read the annexed statement.

TABULAR VIEW.

Westlake's General View of Baptism,	Usual form.	Library form.
Wilson's Scripture Manual, and Miscellany,	\$1.00	\$0.07
Wilson's Bible of the Baptists, and	25	11
Biographies,	1.00	18
Backus' History of the Baptists,	1.00	18
The Water War,	25	9
Pengelly's Scripture Guide to Baptism,	12	2
Fuller on Communion,	1.00	18
29 Biographies of Eminent Baptists,	1.25	25
Baptist's Pedobaptism Examined	95	20
Dr. Cox's Reply to Dwight,	25	17
Banyan's Grace Abounding,	50	6
Fuller's Uses of Baptism,	6	1
The Backslider, by Fuller,	50	6
Hall on the Ministry,	25	3
Hall's Address to Carey,	25	3
Hall on Modern Infidelity,	62	6
Commentary on Genesis,	1.00	25
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munion,	50	18
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L. COLBY, 122 Nassau street, New York, is our authorized agent for that city, from whom the work can be procured on the same terms as from Agents wanted for every part of the Union, to whom liberal terms will be given.

en. Jan. 31.

Invalids, Take Notice.

MRS. MOTT.

FEMALE PHYSICIAN OF BOSTON, MASS.

WOULD inform her former patients and such others as may wish to consult her, that she will visit the city of Hartford again this spring. She has engaged rooms at the same Hotel where she stopped last season, viz., Messrs. Wadsworth & STURGEON'S FRANKLIN HOUSE, on MAIN STREET. She will arrive in Hartford the first of May, and remain in each month, (so far as time will permit,) until the following Thursday morning, (so far as time will permit,) at the following places: Hartford, in each month, as follows: 12th, 13th, 14th, 15th, and 16th April; 12th, 13th, 14th, 15th, and 16th May; 12th, 13th, 14th, 15th, and 16th June; 12th, 13th, 14th, 15th, and 16th July; 12th, 13th, 14th, 15th, and 16th August; 12th, 13th, 14th, 15th, and 16th September; 12th, 13th, 14th, 15th, and 16th October; 12th, 13th, 14th, 15th, and 16th November; 12th, 13th, 14th, 15th, and 16th December. Mrs. Mott feels confident that her manner of practice and her skill, will be of great service to many of our invalids, and that she will be able to do more for them than any other physician in the United States. She is constantly receiving, by the steamships from Europe, various kinds of

ROOTS, HERBS, GUMS, BALSAMS, AND ESSENTIAL OILS.

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Poetry.

Complaints of the Poor.

BY ROBERT BOUTNEY.

And wherefore do the poor complain?
The rich man asked of me;
Come walk along with me, said I,
And I will answer thee.

'Twas evening, and the frozen streets
Where cheerless to behold;
And we were wrapt and coated well,
But yet we felt the cold.

We met an old bare-headed man;
His locks were few and white;
I asked him what he did abroad,
In that cold winter night.

'Twas bitter keen, indeed he said,
But at home no fire had he;
And therefore had he come abroad,
To ask for charity.

We met a young bare-footed child,
She begged food and bread;
And therefore had she come abroad,
When the wind it was so cold.

She said her father was at home,
And he lay sick in bed;
And therefore was she sent abroad,
Abroad to beg for bread.

We saw a woman sitting down
Upon a stone to rest;
She had a baby at her back,
Another at her breast.

I asked her why she loitered there;
When the wind it blew so chill;
She turned her head and bade the child
To scream behind, be still.

She told us that her husband served,
A soldier, far away,
And therefore to her parish she
Was begging back her way.

We met a girl, her dress was loose,
And sunken was her eye;
Who with the wanton's hollow voice,
Addressed the passer-by.

I asked her what there was in guilt,
That could her heart allure
To shame, disease and late remorse—
She answered, she was poor.

I turned me to the rich man then,
For silently stood he;
You asked me why the poor complain,
And these have answered thee.

The Tree with Golden Fruit,
(From the German of C. G. Barth.)

Upon a hill a tree there stands
Where golden fruit is found;
'Tis seen alike by distant lands,
It shines for all around.

Here many come by day and night,
To seek their food and rest;
They shake its branches with delight,
And bear away the fruit.

And yet its riches always stay,
The tree is never bare;
Whatever fruit is borne away,
As much still glitters there.

'What is its name? And where its place?
'Can we this wonder see?
'What man can tell us? Who can guess?'
The Bible is that Tree.

[Am. Messenger.]

Miscellaneous.

A Shipwreck Scene on board the Sheffield.

Many of our readers are acquainted with the Rev. Dr. Cutler, of Brooklyn, New York, who with Mrs. Cutler, spent several months in England last summer and autumn, on a visit for his health. They were on their voyage homeward exposed to severe tempests; but at length, after many sufferings, the vessel, the Sheffield, of Liverpool, arrived within sight of land, and the passengers expected speedily to reach their homes, when it struck, with one hundred and thirty persons on board, upon a shoal amidst furious breakers, and during eleven hours death seemed impending without any hope of escape. The water was rising; the ship was filling, and was gradually settling in the sea and sand; and the passengers and crew were crowded together, driven at first from the ladies' cabin; then from the aft cabin; and at length retreating to the round house and deck; and seeing the sea every moment gaining on them. The boats would not hold half the persons on board; nor were they launched, as the captain whisperingly told Dr. Cutler, the rush of the mass of the steerage passengers would create dreadful confusion, and probably cause all of them to be swamped. A steamboat was in search of them, but could not see them; night came on; the vessel was heaving fearfully; the blue lights and signal rockets were expended all but one; and that was seen by the people in the steamer; who, at great risk to themselves, dashed forward and brought deliverance; so that not one perished.

It does not fall within our ordinary province to notice events of this nature; which, alas! are numerous, and oftentimes most awful; but the circumstances which occurred in this case, during the solemn suspense between life and death, are so remarkable, that we think our readers will feel much interested in the following account of them, as related in a letter by our reverend friend before mentioned. The captain (C. W. Popham) appears to have been a devoutly religious man, as well as an able officer. He had public worship twice on Sunday, and daily morning and evening in the ladies' cabin. The following is Dr. Cutler's account of the occurrence after the ship struck.

I was on deck when the ship struck. I immediately went down to my wife to comfort her consolation. In a few moments all the cabin passengers came in a body to the ladies' cabin, and one of them called for prayer to Almighty God. The ship was then striking with great violence, and threatening almost instant destruction. Keeling round the table, we poured out our hearts to God. When this prayer was offered, another was put up, and another. By this time the minds of all seemed more calm. We sat down, and some endeavored to encourage others with the hope of being rescued from the wreck. But most of the passengers were silent—revolving over the event which in the short space of an hour had taken place. Prayer was soon again called for by some of the passengers, and it was offered with a fervency and with responses from many present which it would be well to continue at all times. An hour had now elapsed. It was proposed by our commander that we should take some refreshments; this at first was declined—many exclaiming that they had no appetite for food. Some

joints of meat were placed upon the table—but none, I think, partook of them, the agitation of the ship requiring all our attention in order to keep our seats. We then arranged ourselves, the ladies on the sofas, and the gentlemen on the floor—and remained like persons awaiting the summons to ascend the scaffold. It should be remarked, that after the first mental shock was past, a great degree of calmness was acquired by all in the cabin—and soon by all in the ship. Great pains had been taken from the commencement of the voyage to furnish every person who was destitute with a Bible, and every copy of a grant from the British and Foreign Bible Society in London, brought on board by the writer, was given away. Many tracts were also given, and distributed throughout the ship. Divine service had been performed regularly in the cabin and in the steerage, the captain himself being the priest in his own house.

Again, there was among the passengers every form of religious profession; there were Churchmen, Presbyterians, Papists, Baptists, and Methodists. But from the first to last, not a note of controversy had been heard. And I verily believe that this absence of contentions, this unity, peace and concord had great weight with careless men in inducing a belief in the truth of that religion which, under some form or other, all of us maintained. What a delightful prayer was that of our Saviour! That they may all be one, that the world may believe that thou hast sent me. To these two causes I am inclined to attribute the comparative tranquillity which for ten hours out of twelve was visible.

But oh! who can reveal what was working under this visible composure? Who can describe the processes of thought which were resorted to in order to accommodate the soul to existing circumstances? Much was perceptible in the expression of the countenance, and in the tones of the voice; and the results of spiritual habits long formed were not illegible. From what sprang that ability to seize upon the consolations of religion, and to impart them to others, even while the very flesh was trembling on the bones?—Whence sprang that female fortitude, which seemed hardly to desire the sympathy which was uttered or evinced? The previous life, the avowed principles and plain practice of every person now brought forth its proper harvest. How true is it that "whatsoever a man soweth that shall he also reap." But whatever were their thoughts, I shall retain a high respect for all my fellow passengers, on account of their self-possession throughout the whole of this awful night. I saw a gentleman return to the ladies' cabin, after all were driven out of it by the water, to recover some article of clothing for the servant of another passenger who in the hurry had nothing on her head. And at the last moment of agony, when the captain came to take his arms a lady to carry her on the deck, I saw her insist upon his taking another lady, who, although unattended by any relative, was entitled to every respect. Indeed, it required sufferings like these to touch the deepest strings in the bosom of refined and cultivated minds.

During the night our excellent commander urged us to take refreshment. Bread and wine and water, were handed round twice or three times at intervals; and oh! how solemn, and to some of us, how sacramental the refreshment. But previous to our removal to the upper deck in order to prepare us all, especially the ladies, for the exposure, the captain came down, and recommended that tea and bread should be prepared for us; and then said, he, turning to me, "and then, sir, let us have prayers." After partaking of this 'last supper,' as we supposed, the 46th Psalm, the 130th and the 107th Psalm, and the 27th chapter of the Acts, were read; a hymn was sung, and prayers were offered. It will not appear strange that after this, even cheerfulness was in some measure acquired. It was now near midnight; previous to this, however, while the moments were slowly departing with a leaden step, one of the clergymen present selected from the Bible a text, and delivered a short but appropriate discourse, mingling the most pointed and personal application to his hearers, and especially to all who had not yet publicly decided to be on the Lord's side. The text was, "As Moses lifted up the serpent in the wilderness, (surely) even so must the Son of man be lifted up, that whosoever believeth in Him, should not perish, but have everlasting life." John iii.

It was now drawing towards midnight, and we had all been driven from below to the upper deck. We sat in a dense mass looking at each other and at death which was staring us in the face. Our captain was standing halfway down the companion ladder, that he might converse with one and another, whose sorrows found vent in words.

It was about this time that the captain invited the writer to go out with him and see the beauty of the night; and such a scene of sublimity and desolation I never beheld. The ship, stripped of its masts, lay weltering in the sea and sand, and appeared like the top of a long black tomb. On our right (the night had cleared, and the moon was bright) appeared the shore of Long Island, about eight miles distant; in front, those of Staten Island; and here we were in solitary possession of an immense shoal covered with waves, in which a boat could not live, and with no appearance of help. The moon was, indeed, bright; but it seemed only a torch to light us to the grave. Light-houses were sparkling at different points; the heavens were glittering over our heads; but its cold wind compelled us to retire to the round house for shelter, and for fellowship in affliction. It was now that the writer gave up all hope for life; and taking his seat beside one from whom he did not expect to be separated for a moment, even in death, (O, what a bond is Christian affection between man and wife!) he endeavored to reconcile himself and others to the will of God.

The first hour on the wreck was one of excitement, agitation, lamentation, and visible and audible suffering. The last hour was one of silent and heart-rending, but smothered agony. All had made up their minds; all had acquired fortitude; perhaps from different sources; all were subdued, affectionate and respectful to each other. Social prayer, which had been resorted to again and again below deck, seemed now to be a dispensation which had passed away, and given place to that individual application to the Saviour

of souls which immediately precedes death. Every soul seemed wrapped in its own meditations. Our watches now told us that midnight was past, and the tide, which the captain had said would go down and leave the ship dry in the cabin, continued to rise within, while by the almanac it had been falling for two hours or more on the outside the ship. Alas! some of us knew that it was a tide, which so far as we were concerned, would never go down. One gentleman observing his watch to have run down, took his key to wind it up, but suddenly stopped, and said, "I shall have no further use for time," and replaced it in his pocket in its silent and death-like sleep.

It was about this time that a steerage passenger on the deck gave notice that an object in the distance appeared to be approaching. There was a rush to that side of the ship, but nothing could be seen. The officers of the ship looked but gave no encouragement. Shortly, this person again made the same remark; all eyes were again employed, but in vain. A third exclamation was then uttered; and now the captain placed himself where the best sight could be obtained, and after looking through his glass, expressed hope, and then, confidence. A few sparks were emitted from the dark mass, and a shout pealed from the deck, "A steamer has arrived." Who can tell what was felt at this moment?—God grant that none of the readers of this may ever know the transition which was then experienced.

Parents and children embraced; husbands and wives, nay, strangers were seen clasping each other, and expressing and uttering their awful joy. A young man burst into the center of the crowd, and said to the writer, "Now let us praise God!" He rose and repeated the doxology, "Praise God from whom all blessings flow;" and then arose a hymn of praise from one hundred voices on that dark deck, accompanied by the deep bass of the surrounding billows—which bore upwards the gushing emotions of our hearts, and rendered to Him to whom it was due the whole praise of our deliverance. In six hours afterwards, we were at home.

No blame attached to the captain, who had taken a pilot on board, and acted throughout the trying scene, in the most firm, judicious and exemplary manner. In acknowledging the gift of a Family Bible presented by several of the passengers, after their landing, in testimony of their gratitude he says:—"This holy book, as it is the most appropriate testimony which you gentlemen could have given of your approbation of my conduct, so, I assure you, it is the most acceptable which I could have received. From early infancy I have been taught to love, esteem and reverence it as the polar star of my course through life, and the sheet anchor of my hopes hereafter."

Dr. Arnold.

EXTRACT FROM HIS LIFE AND CORRESPONDENCE.

"His education was not (according to the popular phrase) based upon religion, but was itself religious. It was this which makes it difficult to separate one part of his work from another, and which often made it impossible for his pupils to say, in after life, of much that had influenced them, whether they had derived it from what was spoken in school, in the pulpit, or in private. And, therefore, when either in direct religious teaching, or on particular occasions, Christian principles were expressly introduced by him, they had not the appearance of a rhetorical flourish, or of a temporary appeal to the feelings; they were looked upon as the natural expression of what was constantly implied.

"I felt," he said once of some great fault of which he had heard in one of the Sixth Form, and his eyes filled with tears as he spoke, "as if it had been one of my own children, and till I had ascertained that it was really true, I mentioned it to no one, not even to any of the masters." And this feeling began before he could have had any personal knowledge of them. "If he should turn out ill," he said of a young boy of promise, to one of the assistant masters, and his voice trembled with emotion as he spoke, "I think it would break my heart." Nor were any thoughts so bitter to him as those suggested by the innocent faces of little boys as they first came from home—nor any expressions of moral indignation deeper than when he heard of their being tormented or tempted into evil by their companions. "It is a most touching thing to me," he said, "to receive a new fellow from his father, when I think what an influence there is for evil in this place as well as for good. I do not know anything which affects me more." Upon one remarking that he should have expected this to wear away with the succession of fresh arrivals, he said, "No! if ever I could receive a new boy from his father without emotion, I should think it time to be off."

Am. Seamen's Friend Society.

We copy the following report of a speech delivered before this Society at its recent meeting in New York, from the Evangelist.

Mr. J. G. CLARKE, a sailor, was then introduced, who surprised and interested the audience by a brief speech, in which admirable thoughts were uttered with great fluency and felicity of language. Unaccustomed as I am, he said, to public speaking, and having been for years excluded from social influences by confinement in the fore-castle of a ship, it cannot be suddenly transferred to the quarter-deck of Broadway Tabernacle to speak to this great audience, without feeling some embarrassment. But feeling as I do in my heart, something of the importance of the cause which has assembled this throng, I am willing to do what I can to induce my fellow-seafarers to try to do something for themselves. I am a native American; I was born in Massachusetts, of pious parents, and have grown up the child of many prayers. At the age of 18, I was led by the vagaries of an unbridled imagination, to forsake the parental roof, the father's voice of prayer, and a mother's tears, to seek, in the precarious, changing life of a sailor, the happiness which a restless heart could not enjoy at home. A short time before my departure, I was much affected by religious impressions; but soon banishing them from my mind, I followed my eager desires, spending long years amidst the temptations, vices, dangers, and toils of a sailor's life. In the Explo-

ring Expedition, I was once in company with two officers, upon a trading visit to the Pelee Islands. We were suddenly fallen upon by the savages, my companions killed before my eyes, and I so beaten, lacerated, and bruised as to be left for dead. But it pleased God to restore my life, and with it the impressions which had been buried so long. I felt and I obeyed the mighty obligations which God's mercy placed me under, to live a new life. But I dreaded to come on shore. I felt that there was no one to care for me, and that no hand of greeting would be offered, except by the villains who would first rob me of my reason, and then of my purse, or of her whose steps led down to death. But I found the Sailors' Home; and there saw what I had so often witnessed in childhood—morning and evening prayer and the Bible; and everything was adapted to confirm the impressions which I already possessed. I once more resolved on a new life, and openly dedicated myself to the service of God. A public profession of religion placed me in a new attitude. I felt that I was becoming a living representative of the character and life of Christ. What should I do?—Shall I strike my colors? Shall I hide my light? No. I will be a sailor still; but I will be known and read of all as a Christian sailor.

Soon re-embarking, I found myself among a crew of rude, profane shipmates. The oath never sounded so horribly before. I thought I would undertake to suppress it. Drawing up a pledge against swearing, I quietly proposed it, and to my astonishment and joy, all the crew signed it, and we had no more profaneness. My success in this encouraged me to go a little farther. I feared that I might go too far—nay, the devil often told me I should; but my father, being a blacksmith, used to tell me to strike when the iron was hot; and taking them in the mood I proposed that we should have prayers. The proposal was received with pleasure, and henceforward, at 8 o'clock, the crew regularly assembled in the fore-castle to pray. When we arrived at Lisbon, every man seemed to be under the influence of grace. The oath was gone, and it sounded as harshly to old swearers as to me. Before the voyage was ended, three of the crew were converted, and are now sailing through life with the colors of Jesus Christ nailed to their masts; and the day of judgment alone will tell how much good they are doing.

My brother sailors, said Mr. C., turning towards the group of seamen in the gallery, many of us have fathers—many have mothers and sisters far away, who have not heard from us for years, but will now receive intelligence from us. What shall the tidings be? We know our friends and our enemies. The men who are ready to fawn upon us with professions of friendship, but who at the same time are putting into the devil's hands the sharpest weapons he has against us, are now exposed. We know that the men who would ruin sailors are the enemies of the country's best good; they are those who cause the tears of widows to flow and to lead the breezes as they come with the sighs of broken hearts. We know our friends too. This Society treats us as men; it will do all it can for our good, but we must do the rest. The work of reformation is a personal matter. Helps we may have, but they are only helps—the power which makes use of them must proceed from within.

But, says he, I fear I have forgotten the advice of my good old father. He asked me in childhood, if I had seen a grist-mill, and could tell him what was the process of making flour.—I instantly mentioned the hopper, the grain, the stones, the bolting-shaft, and the flour. That, said he, is all that three-fourths of the world knows of the process of making flour you have overlooked—it is to shut down the gate when the grist is out. Feeling that my grist is running low, I will throw myself upon the indulgence of the audience, and abruptly shut down the gate.

From the Christian Mirror.

Old Men.

MR. CUMMINGS.—Shall I introduce to yourself and your readers, some old men? There are some old men who are not to be despised.—Some are apt to think that none but young men can do much. I noticed, some years since, an account of the settlement of a minister, where it was observed that the settlement was interesting for this among other reasons, that the preacher was young, and therefore was likely to occupy his post for a long time. I thought that this calculation was quite groundless, as it proved to be so, in a few years. Had it been said that the preacher was between forty and fifty, and was likely therefore to last well, it would have been more just. Some indeed shoot up at once like a rocket, and long retain their eminence; but most commonly those who shoot up like a rocket, go out like a rocket. Others rise slowly like fixed stars; and, as they are slow to rise, they are slow to set. But whether men get to their zenith slowly or rapidly, they may be very useful even to their old age. Wickliffe, the morning star of the Reformation, was most active and useful from 48 to 60 years of age. The martyr Latimer, was in King Edward's days a diligent preacher, and a hard student. He was at his studies about two o'clock in the morning, summer and winter, though his body had been bruised by the fall of a tree, and he was above 67 years of age. Cromwell was only a captain when he was 41; and his greatest deeds were performed between 47 and 59, when he died. Young was an old man when he wrote some of the best poetry; and he was 60, when he began his Night Thoughts. Thomas Scott wrote as much at 70 as at any period of his life. What a wonderful old man Talleyrand was! To 80 years of age he stood at the head of affairs in France under Napoleon, and then under the Bourbons. When the Russians determined to make a stand, and fight the French before the walls of Moscow, then put old Kutusoff at the head of the army in the place of Barclay de Tolly. Old Blucher was 70 when he was defeated at Ligny and fell under his horse, and the French cavalry rode over him; and yet a day or two after, he led on his Prussians against Napoleon at Waterloo. After years of warfare, those old men, Wellington and Soult, stood at the head of the cabinet, one in England and the other in France, preserving by their talent the peace of Europe and the world.

Now go back to ancient times, and see the

apostle John writing his book of Revelation when he was 90 years old. Isaiah, resembling John in his inspired thoughts, prophesied for 60 years.—How astonishing was the energy of old Jehoida in accomplishing a revolution in Judah, when he was about 100 years of age. And then there is old Moses, he accomplished his amazing labors between 80 and 120. Surely God has honored old men. Men may become superannuated at fifty; but they may, by the grace of God, do their greatest work between fifty and seventy. I may then be humble for my infirmities of body, mind and spirit; but not that I am an

Old Man.

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